VISION AND RESTRAINT

ROBERT L. JACKSON

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VISION AND RESTRAINT

BY

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To B. P. J.
This book is affectionately inscribed.

PREFACE

The malady of the age is immoderation. The modern man is a study in extravagance and excess. In his determination to achieve his ambitions and gratify his desires, he goes, until he is ready to drop. His permanent residence, therefore, is the ragged edge. He ever dwells not far from the bankruptcies which inevitably overtake all prodigals. He has failed to master the first secret of right living, namely, self-restraint. Nor will he ever master it, until he changes the habitation of his spirit from the material world to the spiritual. Becoming an inhabitant of the spiritual world, instead of the material, spiritual values will be sought in place of material, with the result that the rhythm of his life will more and more harmonize with the rhythm of the life of the Eternal.

This little book is an appeal to the men and women of today to change the residence of their spirits, from the hurly-burly of the material realm, to the quiet and calm of the

immaterial. It bids them make the values of the latter, the supreme end of all their striving. It summons them back to that restful sanity and quietness to which the multitudes in their fierce desire to be rich and powerful are strangers.

As never before, it is being born in upon our souls that it is not in the power of material achievements and acquisitions to make us contented. It is only too apparent that with every new possession, there is kindled a consuming passion for more. It thus transpires, that the world seething with unappeasable desire for increased material goods, is transformed into one vast scene of savage strife. This is the lesson of the great European war. Some one has well said, that events are God speaking in emphasis. This event now shaking the whole world to its foundations, is God very emphatically saying to us, that so long as men make material possessions and territorial dominion, the be-all and end-all of their activities, strife and bloodshed will be their lot upon earth. In vain will arbitration endeavor to do its office. Wars and rumors of war will never cease. Preparedness for war will ever be

necessary. God grant that the lesson of this terrible war may not be lost upon us and that we may speedily realize that our well-being as nations and individuals lies not in material goods and political power, but in those imperishable realities which enrich our inner spiritual lives. The author is sending forth this little work in the hope that it may find a place among those books to which an increasing number of men and women are turning for inspiration and guidance in this critical hour of the world's history.

ROBERT L. JACKSON.

July 1, 1916,
Wilmington, Delaware.

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INTRODUCTION

NO pronouncements on human life are truer to the experience of the race than the short, crisp sayings which make up the Book of Proverbs. In all ages, their truth finds abundant authentication in national and individual life. Of none of them is this more true than the one which reads, "Where there is no vision, the people cast off restraint." Proverbs 29, 18, (R. V.) In every period of the world's history, the absence of what the proverbialist calls "vision" leads to the casting off of restraint. No time is lost in giving a loose rein to impulse and desire. Humours hitherto held in subjection are immediately elevated to sovereignty. Time-honored customs are flouted into desuetude. Ancient and honorable laws are escorted to the limbo of things discarded. Immemorial sanctities are thrust aside as silly supersitions. Pledges are breakable at pleasure. Treaties are only scraps of paper. Conduct is an affair of go-as-you-

please. Life resolves itself into a riot of ruthless egoism. History becomes a huddle of chaotic occurrences, a tale of anarchy signifying the reckless unleashing of the human passions.

The history of the Jewish People impressively illustrates the truth of this proverb. In the Eighth century before Christ, there was no vision in Israel. As a consequence, there was a general casting off of restraint. Animalism was given full swing. Strong drink was followed from early morning until late at night. Adultery was general, and a spirit of harlotry was in the land. Theft abounded, perjury prevailed, oath-breaking was common, and murders in high places and in low were of daily occurrence. The poor suffered oppression at the hands of the rich. The weak were crushed by the strong. It was every man for himself and the devil take the hindmost. George Adam Smith, in describing the appalling chaos which confronted the prophet Hosea, says: "There is stumbling and clashing; crowds in drift; confused rallies; gangs of assassins breaking across the highways; doors opening upon lurid interiors full

of drunken riot." Again says Dr. Smith: "A king surrounded by loose and unscrupulous nobles: adultery, drunkenness, conspiracies, assassinations; every man striking for himself; none appealing to God. From the court, then, downwards, by princes, priests and prophets, to the common Fathers of Israel and their households, immorality prevails." None too strong and sweeping are his words in the light of Hosea's scathing indictment. "Hear the word of Jehovah, sons of Israel! Jehovah hath a quarrel with the inhabitants of the land, for there is no trouth nor leal love nor knowledge of God in the land. Perjury and murder and theft and adultery! They break out, and blood strikes upon blood. Gilead is a city of evil doers: stamped with bloody footprints; assassins in troops; a gang of priests murder on the way to Shechem. Yea, crime they have done. In the house of Israel I have seen horrors: there Ephraim hath played the harlot: Israel is defiled—Judah as well." The author of our proverb could have had no other people in mind when he wrote it, than the Israel of the Eighth century. Their uncurbed conduct expressing itself in every

breach of law possible to man, springs from the absence of vision.

Roman history furnishes another illustration of the truth embodied in this proverb, quite as impressive. The Roman people, until they embraced Christianity, were destitute of vision. The consequence was, they were strangers to restraint. Every animal excess imaginable abounded. Lust recognized no limit to its exactions and showed no mercy to its victims. Men and women went to the lowest depths of depravity in their quest of pleasure. They compassed the utmost of cruelty in their exploitation of their fellowmen. In their insane thirst for excitement they committed the direst horrors which men in their wildest dreams can conceive. Men were dropped into cages of devouring beasts; naked women were bound by their hair to the horns of wild bulls; seamen were compelled to engage in desperate battle with one another, all to gratify the lust of the people for amusement. Add to their savage sensuality and their sensual savagery, their insatiable avarice. An insatiate, all-absorbing greediness actuated them in all their wars. It was

not for honor's sake that they waged war, but for the sake of territory and treasure. The traffic in human beings also had its roots in the passion for wealth. The rich often possessed as many as twenty thousand slaves apiece. In Rome at the close of the pre-christian era, there were two slaves for one freeman. In the majority of instances they were treated no better than beasts; in some cases infinitely worse. Glancing at society as a whole, we note that restraint is conspicuous for its absence. The "abysses of depravity, the hideous and intolerable cruelty, the hitherto unimagined extravagances of nameless lust" which characterized the life of the Roman people are a lurid testimony to the disappearance of the last vestige of self-discipline and self-control.

The history of the Italians in the Fifteenth century affords us another authentication of the truth of this proverb. The Italians were a people devoid of vision. Their lives were consequently characterized by the abence of restraint. Says Villari, in his *Life and Times of Savonarola,* in speaking of the social condition of Florence in Lorenzo's day: "Artists,

men of letters, statesmen, nobles and peopl
were all equally corrupt in mind, devoid o
public or private virtue, devoid of all mora
sense." In describing Lorenzo, the Magnifi
cent, Villari says: "He was alike regardles
of honesty and honor, respected no conditio
of men; went straight to his ends trampling
over all considerations whether human o
divine. . . . He encouraged all th
worst tendencies of the age and multiplied it
corruptions. Abandoned to pleasure himself
he urged the people to lower depths of aban
donment in order to plunge them in th
lethargy of intoxication. In fact, during hi
reign Florence was a continuous scene o
revelry and dissipation." What could be ex
pected of the people when, as in the days o
Hosea, the upper classes were shamelessl
incontinent in their conduct. Not alone th
princes of the realm, but the priests also fron
the Supreme Pontiff down, were without self
control. In one of his Lenten sermons i
1497, Savonarola lashes the priests in un
sparing terms. "The earth teems with blood
shed," he cried, "yet the priests take no heed
rather by their evil example, they bring spirit

ual death upon all. They have withdrawn from God, and their piety consists in spending their nights with harlots and their days in chattering in choirs." All classes seem to be infected with the taint of immorality. All considerations of purity, uprightness and honor are shamelessly overridden in their wild, ungovernable desire to gratify the basest propensities of their beings. Rudolph Eucken truly observes, "the moral atmosphere of the Renaissance is unclean through and through, and not all the beauty and purity of its artistic productions can in the end conceal, even from itself, the moral abyss which threatens to engulf it." The great outstanding fact of the age of Lorenzo, the Magnificent, and Alexander, the Sixth, is the unbridled reign of the lusts of the flesh, and the reckless, ruthless overriding of all scruples of honor and all considerations of humanity in order to gain their gratification.

Coming down to the beginning of the Eighteenth century, we find the truth of this proverb again strikingly illustrated. The people of England in this period were without vision. Says Dr. Fitchett in his *Wesley*

and his Century: "England's spiritual skies were black as with the gloom of an arctic midnight and chilly as with arctic frosts." What wonder that restraint is wanting, that the literature of the period is coarse and obscene, and the laws cruel and barbarous, and the conduct of the people unclean. "There was" says Green, the historian, "open revolt against religion and against churches in both extremes of society. The poor were ignorant and brutal to a degree impossible now to realize; the rich to an almost utter unbelief of religion linked a foulness of life now happily almost inconceivable." When John Wesley appeared on the scene, he found his work clearly mapped out for him. There lay before him the task of "stamping out vice, suppressing drink and debauchery and of showing men the plain path to heaven." In short, it was his task to restore to men the vision they had lost, and by so doing, to bring to society the restraint which had been cast off. Thanks to the new vision England won, she was saved from the terrible forces which strove with such demonic fury in the French Revolution. The "red fool fury of the Seine"

never touched her shores. No reign of terror held paralyzing sway in the streets of her metropolis.

While England was by peaceful means striving to free herself from the toils of the ancient régime, to usher in a new era of justice and humanity, France was in the throes of a tremendous and far-reaching Revolution. It is a fact of impressive significance that during this great upheaval, the French were a people without vision. What could be expected under the circumstances but the turbulence and bloodshed which lent such horror to the history of the period. Anything savouring of self-restraint was universally lacking. The faintest semblance of law and order during certain stages of the Titanic tragedy was missing. Carlyle paints for us picture after picture exhibiting the infernal lawlessness, the fiendish anarchy of the Revolutionists. "Guillotining there was at Nantes, till the headsman sank worn out; then fusillading in the plain of Saint Mauve; little children fusilladed and women with children at the breast; children and women by the hundred and twenty; and by the five hundred

so hot is La Vendée, till the very Jacobins grew sick and all but the company of Marat cried 'Hold.' " Granted the Revolution was fruitful in results which the world sorely needed, the whole terrible drama is a monumental witness to the spirit of anarchy which develops in a society which is destitute of vision.

Coming to our own age, we are confronted with phenomena which are explicable on no other ground than that it, in common with the ages we have passed in review, is without vision. The present age is a substantial improvement upon all that have preceded it in many and most vital respects, but in the matter of lack of vision and consequent lack of restraint, it bears marked resemblance to the ones we have been considering. The dominant note of the present age is the demand of men to think and act as they choose. Any interference without is treated as an attack upon their personal rights, an attempt to abridge their liberties. That they should exercise any self-restraint in the pursuit of wealth or pleasure is a puerile proposition. Their instincts and appetites were given them

for gratification, and society has no right to call a halt upon them at any stage of the process. Says Harold Begbie in his *Crisis of Morals*: "Political individualism and even religious individualism seem to be working themselves out, but moral individualism is thrusting itself into a vigorous existence. Men and women publicly justify conduct which has incurred the censure of mankind for thousands of years, and the most advanced of our modern writers preach the gospel that every man should do what he wants to do, that resistance to natural impulse is nothing more than timidity; the spirit of the age is a spirit of liberty without restraint, egoism without conscience, life without God." Again he says: "Look where you will, the spirit of I, Myself, is paramount, life exists for Me: all the dim eons behind have toiled to produce Me: this brief moment in the eternal duration of time is only an opportunity for my pleasure and my ease: I care not a jot for the ages ahead and the sons of men who shall inhabit the earth when I am dust beneath their feet. Give me my rights. Stand clear of my way; I want and I will have." In his inaugural address,

the Governor of New York, Charles S. Whitman, said: "Disregard of law, impatience with legal and moral restraints, contempt for the judicial and the executive ministers of justice are phenomena observable in all American communities and all classes." It is the almost unanimous conviction of the shrewdest observers of our ways and works that we are lamentably wanting in restraint. In the following pages I shall consider this condition which confronts us and its underlying cause. In Part One I shall deal with the vision which we have lost. Part Two will be devoted to the consequences of this loss. Part Three will treat of the ways whereby the lost vision may be recovered, and the fourth and concluding part will unfold the results consequent upon its recovery.

PART ONE

Vision and Restraint

I

THE VISION OF GOD

VISION is a word which does not appeal to the average modern man. It is too suggestive of the unreal and the unearthly. It is the airy nothing seen by moonstruck mystics, the fabulous presentment vouch-safed to ecstatic solitaries. It is as far from the actual as the east is from the west. Visions suggest eyes vacated by earthly longings and taken possession of by chimerical fabrications, eyes closed to the revelations of honest daylight and opened to the metamorphosis of delusive moonlight. They call up the cell of the silent monk, the hermitage of the shy recluse, the haunt of the dreamy poet. Men whose seeings are of this ethereal sort are not kindly considered by the practical type of person. They are regarded as mooning mortals who

contribute nothing substantial to the world's vital ongoing. They grow no corn; mine no ore; manufacture no cloth; run no bank; buy and sell no stock. In short, they play no part in the world's tense and telling life. They are not in the stream of affairs contributing to its velocity and volume. What wonder the man of today in the thick of life, at the focus of its fiercest rush and onset should shrug his shoulders when visions and visionaries are mentioned, as much as to say "nonsense." To him, visions are the veriest bosh and visionaries are insufferable nuisances. In all fairness it must be said that such feelings are not illfounded if a vision is in reality only an airy nothing, and a visionary is only the author of the same. A valid complaint may be lodged against visionaries whose visions admit of no translation into actuality, whose aerial castles cannot be done into tangible structures, whose air-drawn daggers cannot be used as weapons with which to deal death to the forces of evil. Visionaries whose visions do not tell on the world's vital life may be voted out of the ranks of the tolerable. But such treatment would deprive us of only a portion

of those who go by the name. There are men who offer the world visions of incalcuable value. Endowed with sight which penetrates to the core of Reality, which envisages its multitudinous potentialities and the processes necessary to their realization, they perform an invaluable office for society and are worthy of the highest recognition and appreciation. In this class are those who see Life crowding the world with creations where others see only vacuity. They see blooming gardens, where others see only parched deserts. They see populous cities, where others see only straggling villages. They see mighty nations, where others see only struggling colonies. But it is not merely the material aspect of life which they see. They see more than possible nations, cities and gardens: they see Life's creative possibilities in the moral and spiritual world; they see a world of evil and inhumanity, of discord and woe made over into an habitation of goodness and love, harmony and happiness; they see the world's highest inhabitant, man, evolving a richer and nobler life with the process of the suns, a life char-

acterized by the play of larger powers and the achievement of finer ends; they see man steadily advancing toward his goal of perfect godlikeness. Such visions are possible to them be cause they see high above the play of material forces, the operation of forces that are spiritual. They see at work upon the soul of man the energies of divine holiness and goodness. They see striving in the process of humanity's advance, the power of infinite love. They behold controlling and guiding the whole drama of creation, and bringing it stage after stage to its final denouement, an all powerful and good God. Visionaries of this sort are among the world's greatest benefactors. They, too, may grow no actual harvests. They, too, may do no mining or manufacturing, no buying and selling, but by seeing Life's manifold possibilities, by seeing to what great heights Life is capable of attaining in the achievements of humanity, by seeing the godlikeness which the race is destined to realize in the long reach of time, and by holding aloft before human eyes these sublime visions, they help keep the souls of men alive and lure them forward toward the goals of God.

Such visionaries are not lacking today, although their number is not overwhelmingly large. However large or small their number may be, compared with the number of such in the days gone by, the twentieth century can boast of visionaries whose visions are an inspiration to noble, exalted achievement, to all who permit them to come within their ken. We have men who have caught a glimpse of the vast designs of Life, and of its mighty strivings toward their realization. They possess a vision of the humanity that is to be, the consummation of Life's final purpose and, so far as in them lies, they endeavor to hold it before the eyes of their fellowmen. But how few there are who see what is thus held up to their gaze! How few give any heed to the visions of the seers of our time! But this is not strange considering the ways and tempers of modern men. It is an age of touch and go. A Vision which upraises men to lofty levels of thought and action cannot be taken in on the run. There must be long and uninterrupted exposure of the soul to it, before a lasting impression is made. Time is an indispensable factor in enabling a vision to sink deep into a

human soul and saturate it with its quickening splendors. Again, the fierce practicalism of the age militates against the vision's success with the modern man. Visions which suggest other than material values feebly impress the many. A vision which is not a prospectus of a labor saving device, or wealth producing machine, is given scant attention. It must promise to fill empty coffers, to catch and hold the gaze of men. In a time when men want ideas and inspirations that can be turned at once into cold cash, visions that look toward unmarketable values are accorded little consideration. The age because of its touch-and-go ways and its materialistic utilitarian tempers, is visionless. The visions are here to be seen, but there are no eyes to behold them. Men are blind to the great elemental visions that pour their awesome, arresting splendors into the eyes of the openminded and pure-hearted, and incite them to endeavor for the world's true betterment and their own high wellbeing.

Among the visions we have lost, the vision of God stands first and foremost. We do not see the living God. We see everything in

the heavens above, and the earth beneath, and the waters under the earth. We have sharp eyes for the world about us. We do not miss its changing phenomena, its shifting panoramas, its endless comedies and tragedies, its lights and shadows, its rush and repose. We have eager, absorbing eyes for all that it offers, of success and failure, joy and sorrow, life and death, but we have no eyes for God. We do not see Him in the exhibitions of His power, in the manifestations of His goodness and the operations of His grace. God's self-revelations are unseen by the men of this age. In His sermon on the Mount, our Lord declared that purity of heart is essential to a vision of God. If we have no vision of God, is it not because our hearts are impure? As a matter of fact, are they not impure? Are they not filled with manifold impurities, such as lustful longings, worldly ambitions, revengeful feelings and covetous desires? How can men see the holy and loving God when their hearts hold thoughts and impulses utterly at variance with His character and spirit? Only they behold the holy Father

God whose hearts are filled with God's holy love. The vision of Him who is all pure, is for those who are pure even as he is pure. In his second letter to the Corinthians, St. Paul says: "But and if our gospel is veiled, it is veiled in them that are perishing, in whom the God of this world hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ who is the image of God, should not dawn upon them." With minds bent upon riches and power, with hearts solely intent upon securing a "place in the sun," a moral and spiritual blindness ensues which makes a vision of God and the things of God impossible.

We do not see God in His self-revelations in the world of nature. We do not see nature as the glorious vesture of the Deity, as the medium through which he displays His power and achieves His purposes. Most limited is the tendency to associate nature with the omnipotent and omnipresent God. The prevailing tendency is to associate it with considerations of utility, with processes of industry and commerce, with wealth, and wealth-producing operations. To illustrate:

the mountain, instead of speaking to us of the everlastingness of God, speaks to us of ore deposits. It is eloquent of silver and gold. It has nothing to say of the immutable pillars of righteousness upon which the universe rests. The ocean suggests a highway for the great ships that ply between the nations of the world. It does not suggest the unfathomable deep of the divine mind, the measureless expanse of the divine heart. The mighty cataract means to most men dynamic energy for turning the wheels of industry, and not the thunder of God's power. The marvelous success which has attended the efforts of the scientist and inventor to harness the elements to the tasks of the workaday world, has tended to draw men's thoughts away from nature as a medium through which God reveals Himself, and to fix them upon it as a medium through which men are enabled to achieve self-aggrandizing material ends. Those who see in nature the shining foot-prints of deity, who see in its splendors in sky and sea and earth something of the glory of the ineffable God, who exclaim with the poet,

"The sun, the moon, the stars, the seas, the hills, and the plains
Are not these O soul the vision of Him who reigns."

are considered and called vaporing sentimentalists. "Nature," says John Borroughs "is only a mine to be worked and to be through with, a stream to be fished, a tree to be shaken, a field to be gleaned." It is no longer what it was to the Psalmist who cried: "The heavens declare the glory of God and the firmament showeth His handiwork." It has ceased to be the revelation of a divine power and beauty too great for the poet's pen, and the painter's brush, and the orator's tongue to adequately express.

Again we do not see God in the revelation He has made of Himself in the being and character of man. The true Shekinah of God, we are told, is man. Man unfolding the high possibilities of his being, charactering himself after Jesus Christ, the model of all mankind, becomes, indeed, a true Shekinah of the Infinite. Many factors operate to obscure our vision of man as an organ of God's self-

revelation. There is first, the old dogma of man's vileness and worthlessness, which has so long disgraced our theology and hymnology. Theologians have apparently gloried in heaping upon humanity the most villifying epithets. Hymnologists have caused men to sing of the wormlike worthlessness of mankind time out of mind, until it is a wonder there is any belief in human goodness left in the Christian Church. Add to this a factor peculiarly potent in its workings at the present time, namely, the habit of seeing nothing in men of value except the service they can render society in the creation of material wealth. To men keenly and ruthlessly on the make, a fellow-man suggests another hand in the shop, another clerk in the office. It never occurs to them to think that he is another revelation of God. As touching the glory of God in man, the eyes of the men of this age are holden and therefore it is undiscerned. In obscure and lowly men and women toiling and moiling at homely tasks, God unveils the glory of his character. In their unnoticed braveries, their silent fidelities, in the quiet uncomplaining manner in which they meet life's

losses and disasters, and in the noble and generous way in which they succor the woeful and the distressed, they disclose the divine likeness in which they are created. Passing from the ranks of the common and ordinary, as we are wont to call them, to the uncommon and extraordinary, how many there are in whom the splendors of Godhood are revealed. In the great souls of the race, who have been sublimed and uplifted by great dreams and visions, whose lips have been touched to strains of burning eloquence, whose lives have held heroic sacrifices for the cause of truth, righteousness and humanity, God has unveiled the splendors of His being. In an Abraham Lincoln affixing his signature to the Proclamation, in a Harriet Beecher Stowe writing her Uncle Tom's Cabin, in a Wendell Philips pleading the cause of the downtrodden, and in a Florence Nightingale singing for God and the uplift of her fellowmen, we have Godhood made clearly visible to us. The dying Bunsen exclaimed to his wife as she bent over him: "I have seen the Eternal in thy face." Who has not seen the eternal in the countenances of these great ones of earth

championing the right, succoring the distressed, lifting up the fallen, following with unwearied hearts the vision splendid, the guiding star of God calling human mortals to heights of moral heroism and spiritual devotion?

But while God makes Himself known through those who seek to do his will, who hunger after righteousness and truth, it is in Jesus Christ that He reveals Himself most clearly and completely. Jesus Christ is God manifest in the flesh in a unique, incomparable and unsharable manner. "He that hath seen me hath seen the Father also. I and my Father are one." These are Christ's own utterances in regard to Himself. They are affirmations of His essential Godhood.

In Christ, we have a revelation of God's holiness. Holiness, we are told, is a term which covers the impressions which God makes on man as a sinner. There is no other word which is so completely expressive of the impression which Christ makes upon sinful men, as this word holiness. It has been said that the sinlessness of Jesus cannot be elevated to a dogma. Be this as it may, it is im-

possible to ascribe sin to Him. "I find no fault in Him" was the verdict of Pilate, on concluding his examination of Jesus. "Which of you convinceth me of sin?" is the Galilean's challenge to His critics. No charge of moral dereliction was made against Him that had the slightest foundation in fact. The lives of men teeming with instances of moral lapse, with cowardly evasions of duty, craven compromises with truth, and ignoble betrayals of trust, contrast forcibly with Christ's life with its unwavering adherence to duty, its unswerving allegiance to truth, its unflinching doing of right, and its fearless fulfillment of His Heavenly Father's will. His holiness is no doubtful reality, but a positive palpable fact. Gazing upon Him, upon the stainless whiteness of his soul, the incomparable purity of his character, the flawless course of His life, we are given a vision of the great God in His ineffable holiness. We see God in all His tremendous, burning intolerance of moral wrong, religious hypocrisy and spiritual indifference. We see God in His stubborn determination to eradicate sin, to make an end of evil and to secure for truth and right supreme

sovereignty. The white flame of Christ's moral indignation at man's sins of moral cowardice and spiritual callousness is but the fire of the wrath of God's holiness. Jesus Christ makes the Holiness of God, a great and glorious reality.

In the second place, Christ reveals the exceeding love of God. John's great affirmation, "God is love," is not the conclusion of a process of logic; it is the glowing transcript of an overmastering experience which had come to him through Christ. God was supremely a God of love because Jesus Christ, his manifestation in the flesh, was preeminently a being of love. Love was the dominant characteristic of His every attitude and act. It breathed through the outgoings of his personality. It was radiantly, triumphantly present in all his utterances and actions. When we speak of love, we instinctively think of Jesus Christ. Raphael compels us to think of enchanting colors; Chopin of ravishing melodies; Emerson of ennobling ideas; but Jesus Christ constrains us to think in terms of self-sacrificing love. His pity toward the erring, his tenderness to the

stricken, his compassion upon the weak, are all the variant manifestations of an unvarying self-effacing love. His was a love capacious enough to compass the needs of the rich and the poor, the lettered and the unlettered, the strong and the weak. There was a comprehensiveness and impartiality about it akin to the comprehensiveness and impartiality of nature's gracious bestowments. All this wondrous display of goodness on the part of Christ is but the expression of the inmost nature of God.

In Christ's tireless seeking to win men from sin to holiness, from dissatisfaction and unrest, to contentment and peace, we see reflected the unutterable ardor of God for man's highest wellbeing. Christ reveals God in the glory of a love which reaches to the lowest depths of self-sacrifice, in order to draw men out of the toils of sin and establish them in lives of striving after His own holiness. Concerning the attitude of God toward humanity, George Adam Smith says: "God is not abstract—that is withdrawn-holiness nor mere sovereign justice enthroned in heaven. He is one who arises and comes down for the

salvation of men, who makes virtue his cause, and righteousness his passion. No seraph burns with ardor for justice, no angel of the presence flies more swiftly than Himself to the front of the failing battle." This divine passion for a humanity enjoying the fullest blessedness of being, expressed here and there in the utterances of the great Hebrew prophets, becomes incarnate in the life of Jesus Christ, so that men beholding his zeal for a holy humanity, and his sacrificial self-giving upon the cross to secure such a humanity, gaze upon the very heart of God.

In considering the character and life of Christ as sources of a vision of God, we are considering what has never been sufficiently appreciated. In the hands of certain theologians, the incarnation has never been made to yield its full significance. Under the influence of their representations, men have failed to realize that the incarnation is the great act of God, whereby He came down into the lowly, limited lot of humanity in the person of the Eternal Son, to reveal to us the glory of the divine likeness and to make it possible for us to attain unto it. The incarna-

tion teaches us that God does not sit aloof in the light and glory of heaven, and from thence fling down upon us his words of admonition and instruction, but that He Himself in Jesus Christ arises, and comes down, and becomes bone of our bone and flesh of our flesh, and in such an humble estate suffers and agonizes and finally lays down his life to accomplish our deliverance from sin's enthrallment, and our enfranchisement in the kingdom of righteousness and peace.

In conclusion, let me repeat, that this is the first and foremost vision which we have lost: the vision of God in the majesty of his holiness, and the power and passion of his love. God has suffered an eclipse which in the experience of many is wellnigh total. Men have allowed a thousand things to come between their vision and God. The world with its myriad interests and activities, its bewitching quests and enthralling enchantments, has eclipsed the glory of the divine. The human heart, teeming with desires for material enrichment and sensuous enjoyment, is enveloped in a murky atmosphere through which God is invisible. God does not lack

for men to point the world to Himself, to show His ineffable qualities, his glorious holiness and his self-sacrificing love, but the world, intent on gain and pleasure, and immersed in the multifarious activities incident to the realization of its bent, does not and cannot see Him. Conditions everywhere obtain which are unfavorable to a clear, steadfast seeing of the face of the holy loving God.

II

THE VISION OF MAN

NEXT in importance to the vision of God, is the vision of man. This, also, we have lost. We see plenty of creatures wearing the human face but man is not among them. We behold two-legged beings, but all that they signify is so many spadefuls of dirt, or so many shoves of the plane or so many entries in a ledger in a working day. The world is full of bipeds growing foodstuffs, mining ores, making machines and driving bargains, not to speak of the endless other things which they do. Their daring thrills us; their energy astonishes us; their deeds amaze us; their lives are marvels of endurance and achievement; but all that is appreciable about them is their skill and strength in the ditch, at the bench and behind the desk. They are invaluable only as wealth-creating agencies. All other values arising from the fact that they

belong to the human family are disregarded. To those employing them to accomplish ends which contribute to their personal enrichment, they are not men, but hands. The man with his inalienable powers and prerogatives is lost in the employee. In a great manufacturing city, a wide-spread revival recently took place. The endorsements of it that made the profoundest impression upon many, came from the heads of the big manufacturing concerns. The substance of these endorsements was that the meetings were of great value because of their good effect upon the working efficiency of the men in their employ who attended them. What these men got from the meetings in the way of new moral impulse and energy, new spiritual interest and aspiration, new courage and hope for the battle of life, was apparently nothing to these employers. But what they got in the way of new energy and power of application for their work at the forge, the lathe, and the desk was everything. In our intense desire and determination to be rich and powerful, men have come to mean to us only those values which avail to further our material

ends. We have no vision of men as beings who are to be treated as ends in themselves. We see in them only instruments for the realization of such ends as we in our passion to be rich and powerful, may elect to enhance our own estate. We do not treat them as personalities with the inviolable rights of such. We do not see man as earth's preeminent inhabitant. We do not see man in his divine origin and divine destiny. We do not see him in his unique transcendency as a son of God, a participant in the divine nature, a candidate for the fulness of the divine likeness, an heir of the glories of the ages everlasting. To us of the Twentieth century, man is merely "a little thing in trousers" to enable us to achieve our ambitions and accomplish our ends, not a godlike being of potential magnitudes and majesties that presage a destiny too glorious for the imagination to conceive of, and the mind to express.

We have lost our vision of man as a creator of beauty. Utility being the standard of value of all creative achievement, that which ministers to the sense of the beautiful is lightly considered by the many. An artisan

is valued more highly than an artist. An engineering feat is of more consequence than an artistic triumph. A new bridge bulks larger in the public eye than a new picture. The invention of a new labor-saving device calls forth greater wonder than the composition of a new oratorio. The creative genius disclosed in great poetry enshrining man's divinest dreams and highest hopes; in great music, breathing unutterable yearnings; and in great sculpture and painting embodying the loftiest ideality of which the finite spirit is capable, is unnoticed by the rank and file of present day humanity. Shakespeare's immortal tribute to man is only a string of words to the average modern reader: "What a piece of work is man! How noble in reason! how infinite in faculty! in form and moving how express and admirable! In action how like an angel! In comprehension how like a God." We look with all but contempt upon those who are struggling to express in forms of beauty, the visions of their inspired imaginations, the aspirations of their heaven-enthralled souls. We see in them impossible persons eccentrically constituted, examples of the abnormality of

genius. They do not speak to us of the grandeur and greatness of man.

We have lost our vision of man as a creator of personal values. We do not see him in his endeavor to unfold the powers which distinguish him from the lower orders. We do not see him achieving a rich, many-sided mentality for its own sake. We see him disciplining and developing his mental powers for purposes of material achievement, but we fail to see him eager to possess a well trained and well-stored mind for the pleasure which such a possession brings. We have also lost sight of man as a candidate for moral perfection. The story of man's conflict with evil within and without, to secure perfection of character is eonian in its extent and eloquent in its appeal. Beginning his moral life at the zero point, whatever purity and goodness, kindness and compassion man has achieved, he has achieved through age-long effort. The vista of the past shows man unweariedly struggling to cast off the sway of evil and to yield his soul to the dominion of good. The moral history of man from the earliest historic records until now, is a moving story of

unremitting endeavor amid failure and defeat to gain successive heights of moral reality, of unceasing conflict with low, degrading, customs, enslaving traditions and brutal passions. The voices which sound through the battles and storms of the long ages behind the humanity of the Twentieth century, tell of the ceaseless struggle of man to achieve masterdom in the moral sphere. They are eloquent of his amazing persistence, his infinite patience, his dauntless courage, and unconquerable idealism. They blend in one sublime testimony to man's incomparable greatness.

If we no longer see man in quest of the elements which constitute morality, such as honesty, uprightness and benevolence, it goes without saying that we have failed to see him striving to achieve those qualities which constitute the essence of spirituality. The supreme glory of man lies in the realization of an independent spiritual life, in his conscious participation in spiritual Reality. We do not see our fellow men girt about with such glory. We do not see them enjoying genuine rapport with the Eternal Spirit, drinking in His power, wisdom and love and becoming, as a

consequence, powerful, luminous, loving souls; centers of Eternal Life radiating out into the world Life's light and joy and peace. We do not see them as God sees them, eager, aspiring, achieving spirits wielding the energies of the transcendent life in the workaday world, in the discharge of homely duties, in the solution of current problems and the conquest of common difficulties. We do not see them reacting to Divine Reality, learning to live in it and for it; growing into more perfect harmony with the Spiritual Order, lending their expanding powers to the Spirit's pure activity, for the purpose of shaping the outer world of man according to the mind of God. How little we see of humanity in those exalted spiritual states to which it has succeeded in attaining! We see only the unrealized purposes, the unaccomplished ends, the unscaled heights. Were our eyes unsealed, we should see the most glorious realizations and satisfying fruitions, achievements which attest the victorious play of humanity's highest energies.

We have lost our vision of man as a coworker with God in the task of transforming the world into a realm of righteousness and

peace, a kingdom of divine holiness and love. We do not see him honored with the responsibility of cooperating with the great lover of concord to make His will supreme in the terrestrial world. The Apostle Paul declares, "We are God's fellow workers." How far from us is this conviction as we mingle with one another in the affairs of life. We see one another as independent seekers after some personal good, not as a community of workers laboring with God to effect His purposes of grace and truth.

Man is a fellow worker with God in the task of making known His truth. Plato has defined man as "the hunter of truth." History shows him to be a tireless, fearless searcher after truth. No risks have been too great, no labors have been too arduous, no sacrifices have been too costly to deter men from the search for the truth. And having discovered the truth, what daring and determination have they not shown in the effort to secure for it acceptance. Today, as in all the days that are past, the truth has its courageous adherents and advocates. Men are making sacrifices

for it as truly as did those who were cast into prison or burned at the stake for their convictions in the generations that are gone. How scant is the measure of recognition and appreciation that is meted out to them!

Man is a co-worker with God in his championship of the right. Men have been no less bold and untiring in their efforts to establish the right than they have been in their effort to secure the prevalence of the truth. Justice, righteousness and mercy have had their unwearied exponents, their ardent apostles. Men have laid down their lives in war and peace to win for their fellowmen the rights and privileges which by the eternal equities are theirs. No battlefield has been too hazardous and horrible, no threat of kings has been too dire, to restrain them in their crusade for the right. In the present age, as in all past ages, there are men who cannot look calmly and dully on while their fellowmen are being trodden underfoot, but who must make a strong and uncompromising protest be the cost to themselves what it may. Every community has its crusaders against the drink traffic, the social evil, the gambling mania; its unflinching

protagonists of justice and mercy. How many never see them in their real character! How many regard them as fanatics, as quixotic, unbalanced, irresponsible intermeddlers! Their splendid sacrificial devotion, their fine invincible idealism count for nothing in the eyes of such.

In addition to the champions of truth and right, there are those who are working with God to plant in the souls of their fellowmen the divine life; to secure for it in human lives a permanent sphere of activity; to draw men through their acceptance of Jesus Christ as their Saviour from the power of sin into the life of the Spirit, to constrain them to endeavor to be to "the eternal goodness what his own hand is to a man." In ministers of the gospel, evangelists, missionaries and Christian workers generally, we have fellowworkers with God toiling upon the great task of the world's evangelization and Christianization. God has his co-workers in the centers of light and learning, wealth and fashion and in the habitations of darkness and cruelty. All over the world there are faithful and unfaltering spirits linked in with God to

make His reign of right and love a reality in the world, yet how blind is the average man of this age to their character, spirit and worth. Those in the thrall of the material do not see in these fellowworkers with God, the moral grandeur and spiritual sublimity, which loom upon the vision of all who see with the eyes of the spirit. So-called Christian men are disappointed when their promising sons show an inclination for the gospel ministry. They are positively shocked when their sons declare for the field of foreign missions. Instead of seeing in them a strain of the noblest character, a Christlikeness of rare strength and beauty, they see only a strain of fanaticism, the marks of a foolish obsession. The average man has a vociferous bravo for the young man who shows pluck and power in the business world. His best benediction rests upon his son aflame with passion for getting on, but he has nothing but disappointment and disapproval when his son flames out with a zeal for God that constrains him to become a messenger to men in their sin and woe.

Alas, how blind are the men of the Twentieth century to the real greatness and glory

of man. We do not see man with his fine audacities, his superb fidelities, and noble aspirations. We do not see him making the great renunciation and following the Christ. We do not see him putting under him the lusts of the flesh and taking into his soul the power that makes for supreme mastery over the world, the flesh, and the devil. We do not see him with his brows lifted to receive the benediction of heaven, and his feet turned toward the King's highway that leads out into the vast eternities. We see him only as a tool for the production of wealth to be carelessly, consciencelessly thrown aside when broken. We see men only as pawns in life's shrewd game to be moved at the player's will. We see men only as cannon fodder in the battle of life, to be ruthlessly, recklessly sacrificed to avert defeat. We have stripped them of all the insignia of Godlikeness and considered them as instruments to achieve our selfish ends. Men are worth to us what we can get out of them in the way of work and wealth. They are not immortal souls revealed in all their high potentialities in the great and good in all ages, and above all, in the

incomparable Christ, in whom mankind attains its farthest reach of royalty and finds its fullest prophecy of achievement for time and eternity.

III

THE VISION OF A MORAL ORDER

WE have lost our vision of a world-order so constituted as to compass the ideals of moral righteousness. We have ceased to realize that we live in a morally governed universe. The conviction that this is a world in which, in the long run, righteousness wins and unrighteousness loses, no longer grips us. We live as though it were largely a matter of chance as to how the processes of history eventuated. We are conscious of possessing no principle whereby the issue of the activities of men can be determined in advance. We do not do our thinking and acting in recognition of the moral genius of the world.

Multitudes give the matter of the kind of world in which they live absolutely no thought. Such expressions as "the moral order of the world," "the moral character of the universe" mean next to nothing to them.

They stand for mere abstractions, whose significance is of no concern to them. The character of the universe is of no interest to them in the least. Their only concern is to get through the world as best as they can. They have no time or desire to speculate as to the make-up of it.

Many others who have given the matter more or less consideration, if asked to express themselves, would say that the moral element in the constitution of the world is practically nil. The world order honors nothing but physical and mental efficiency. It gives success to superior force and superior intelligence. It prospers the causes which muster into their service superior battalions and battleships, which command superior strategy and technique. The world is one in which the battle is to the strong, and the race is to the swift. Considerations of an ethical character have little or no weight with it. It drives forward recking little or nothing of the purposes and projects of righteousness, dealing out victory to the side that fights the hardest or plays the cleverest.

There are still others who would like to

believe in a moral order, but the facts of the world make such a belief for them out of the question. They see evil everywhere triumphing over the good. They see injustice usurping the throne of justice. They see oppression in full swing. They see duplicity and dishonesty honored and rewarded. They see the godly set aside to make room for the ungodly. They behold the loftiest ideals and divinest ends of men thrown to the ground and trailed in the dust. In the face of an exhibit like this what mockery to speak of a moral universe. With robbery and oppression rampant, with wickedness flagrantly rife in high places and in low, there is little ground for believing in a righteous order of things. Those who are of this mind are pointing at the present time to the great European war as evidence of the unmoral character of the world. This huge terrific outburst of human madness crowningly illustrates how utterly lacking in moral elements the world order is. It is a lurid revelation of the absence in the universe of moral purpose and determination. To talk of a moral universe in the face of the unspeakable, unimaginable

ravages wrought by this war, the inconceivable suffering it has brought upon millions of innocent people, the appalling sacrifice of human life and frightful destruction of property, the unleashing of savage, brutal passions and the wreckage of character, is to talk the language of the insane and the idiotic. Whatever the preachers and the philosophers may say, the facts are all against the representation of the world as constituted to secure the ends of moral righteousness.

Now those who are indifferent to the question as to the moral constitution of the universe, are, as a general thing, indifferent to the moral welfare of humanity. They are little concerned as to whether society progresses or retrogrades, provided they are allowed to drift along as their hearts desire. The second class of men who hold that the order of the world is unmoral, hold to this belief, because they meet as a consequence with no inner check in the prosecution of their plans for the exploitation or oppression of their fellowmen. It best suits their purpose to believe thus, because they have a freer hand in the execution of their nefarious designs. They be-

lieve what it is to their interests to believe. Bent upon achieving their ends, be the sacrifice of justice and righteousness what it may, they conceive of the world order as destitute of moral intention and activity.

In the case of the third class, the difficulty is one of failure to take in all the facts. They have focussed their vision on certain obvious untoward conditions and from them have drawn the most sweeping conclusions. A local casualty leads them to disbelieve in the goodness of the whole universe. Their vision wants breadth, inclusiveness, the sweep represented by the lapse of centuries and millenniums. It does not run back as far as the records of history go, and from them, as a starting point, come down the centuries, not stopping until it has reached the present day. Such a comprehensive survey of the life of mankind as this, would bring to light a steady trend of things onward and upward. No unbiased man can contend that the historic process in its totality fails to reveal moral progress, a steady movement of humanity away from savagery toward civilization, away from cruelty toward kindness and compassion,

away from oppression and tyranny toward mercy and justice. The long lapse of time shows positive advance in every phase of human existence, in higher and nobler ideas of God, in clearer visions of the dignity and worth of man, in deeper convictions of the eternal antithesis of right and wrong, in humaner laws, kindlier customs and more beneficent institutions. Within the memory of the living, iniquitous laws and institutions have been swept away, the whole plane of thought and life has experienced an elevation, if not appreciable to any great degree, none the less real and vital. There are still widespread, deep seated, outrageous evils. There are still existent great abuses, grave wrongs. There is the great war with all its awful revelations of the fires of hatred and jealousy smouldering in the human heart, awaiting a favorable opportunity to blaze out in consuming flames. The tiger and the ape still show their savage and bestial natures in the life of mankind. But what are the evils of the Twentieth century compared with those of the first? Granted the great war of Europe is a frightful witness to the savagery of so-

called civilized man, a fearful disclosure of the possibilities of cruelty still existing in the human breast, the tremendous outburst of world-wide grief and indignation it has evoked, is a counter disclosure of the lofty height which the conscience of the race has reached. In addition to this there are the great pains which each of the belligerent parties is taking, to justify itself in the course it is pursuing. Of what is this indicative but a desire to, at least, appear right in the eyes of the world. The terrible happenings of the present should not be a barrier to the belief that the order of the world is through and through ethical, that human history in the sweep of millenniums is a continuous process whereby the race is lifted to higher and higher levels. The course of humanity in its historic totality, reveals an order of reality which is in absolute opposition to evil and iniquity and unequivocally on the side of right and good. As we look into the processes of history, we see that the world is so organized that the good tends to constant increase, and the evil to constant decrease. Give evil time, and it will slay its own agents, whereas, in the same length of

time, good will multiply its doers. "Evil shall slay the wicked and they that hate the righteous shall be desolate," says the Psalmist and again: "I have seen the wicked in great power and spreading himself like a green bay-tree; yet he passed away and lo he was not: Yea I sought him and he could not be found." The prophet confirms the observation of the Psalmist: "Say ye to the righteous that it shall be well with him for they shall eat the fruit of their doings. Woe unto the evil it shall be ill with him." Says Dr. Newton Clarke, in his illuminating book "The Christian Doctrine of God," "Life has a vindicative and retributory power imparted to it by the Creator. It is so ordained that the good and right work to the doer's advantage, and wrong and evil to his disadvantage." Comprehending in our survey the whole sweep of historic time, we see decay, diminution and death overtaking the powers of evil, and waxing strength and sovereignty coming to the powers of good. We see every sign of a world constituted in righteousness and justice.

Now, considering the character of modern thought and life, it is not surprising that men

should lose their vision of such a world order. It is an age when men believe mightily in the power of human force and intelligence, when force and intelligence other than human are treated as negligible. This is not strange when we look about us and see how many things human force and intelligence are bringing to pass; when we see how successful in the execution of their plans are the strong and the shrewd. It is no wonder that the careless, inconsidering onlooker, quickly concludes that, given the requisite strength and shrewdness, anything can be carried to success.

Again there is the tendency to believe the testimony of the passing hours, against the testimony of the rolling centuries. A great war appalling in its destructiveness, and unspeakable in its cruelties once and for all settles the question of a moral order. Whatever vision of a moral universe men once had, is quenched for good and all in the blaze of such a conflagration as is raging in Europe today. A wave of crime sweeping over the land for a few months, a lapse on the part of some financial magnate of national fame, the defeat of a meas-

ure in the interest of social justice, these and many other like events of the day, are made the basis of many an assault on the moral order of the world. In our touch-and-go manner of living, we do not take sufficient time to run through the course of history to see how steadily the race has advanced, how other ages as well as our own have had their staggering setbacks, their grievous lapses, and how, in spite of all these, there has been a steady forward movement toward benigner modes of thought and life.

Finally, we may account for our loss of the vision of the moral order, through our inability to appreciate the finer, subtler processes of the universe. We believe only in those realities whose activities are accompanied by the crash of thunder and the flash of lightning. We believe in big guns and mighty engines, in those deafening, blinding processes of industry and war whereby the markets of the world are flooded with material goods and the map of the world is changed. We do not believe in those great voiceless processes of moral and spiritual activity whereby the world is uplifted to new heigths of char-

acter. The workings of the right are so still that we have no sense of their reality. The fact of a moral order constituted of eternal truth and love, the expression of the character of the eternal, unchangeable, righteous, God, does not impinge heavily upon the souls of men whose ears are filled with the din of the market place and the roar of the battlefield. Yet, notwithstanding this, there is such an order, and in it we have the sure guarantee of the ultimate overthrow of wrong and evil, and enthronement of right and good.

The loss of this vision of the moral order of the world, together with the loss of the vision of God and of man, which we have already considered, is responsible for the absence of restraint so noticeable at the present time. This will be the theme of our discussion in the following chapter.

PART TWO

THE CASTING OFF OF RESTRAINT

IT is a widely observed and accepted fact that present day humanity does not take kindly to restraint. Essayists who set themselves to note and report our doings, declare that we strenuously object to having our activities and operations hindered and held up in any wise. We insist upon a clear track from start to finish. The least obstacle in our path annoys and angers us. Nobody wants to feel restrained. Every body wants the sense of unqualified freedom. This explains the reluctance with which we take vows and assume responsibilities. It explains our chariness of relationships which tend, to a greater or less degree, to circumscribe our lives. It explains our antagonism to everything which interferes with our so-called personal liberty. We join with indecent eagerness an organization which entails no serious obligations upon us. We draw back in horror from the organization

which involves us in added accountability. We take to only those ties which spell the possibility of increased profits and pleasures. We are scornful of the least savour of discipline. "Discipline," says L. P. Jacks, the author of the Alchemy of Thought, "Is an unpopular word and must we not add an unpopular thing." In these emancipating and emancipated days, nobody grown or ungrown consents to be disciplined. "Laissez faire" describes the desire and determination of everyone. We are strictly silent as to our duties, and tediously talkative as to our rights. We pass laws in multitudes, but they are intended for somebody else. We are a law unto ourselves. Authority is a capital thing for those who need it; as for ourselves, we have outgrown it.

This let-us-alone attitude is common to all classes of modern humanity. It emerges into vociferous visibility in the revolts of the small boy and girl. Children rebel against the powers-that-be before they lose their first set of teeth, and for years thereafter, they continue the role with undiminished energy. Parents stand aghast at their children's insurgent per-

formances and confess their inability to put an effective quietus on them. Conditions are better in the school than in the home, but there is abundant room for improvement. At college, every scrap of liberty allowed the student body is greedily seized and lustily made the most of. Young collegians consider themselves entitled to a ruffianism not permitted other members of society. The idea possesses many of them that the educational end of an institution of learning is purely ancillary to the escapade end of it, that lavish endowments and luxurious equipments have their raison' detre in supplying the community with callow rowdies privileged to disturb its peace and violate its order. But the college student need not flatter himself that he is the only unrestrained member of society. Says Maurice Low in his American People: "American lawlessness begins in the nursery and the schoolroom and ends in the courts and legislatures." But why single out the courts and legislatures when the phenomenon is existent in all the walks of life? All through our modern life there runs the tendency to regard the imposition of restraint as unnecessary and

unwarrantable and worthy of resentment and revolt.

The casting off of restraint comes out no where more clearly than in the business world. Most men enter the field to make as much money as they can. It seldom occurs to the majority that after a certain amount has been made, it is in order for them to withdraw and give others a chance. Those who actually do withdraw, and thereby give others a chance, are so few that they serve as objects of curiosity to their fellowmen and after they have been inspected, are dismissed as human freaks or as subjects for the attentions of alienists. It requires no special knowledge of the psychology of animals to perceive that even those of the porcine persuasion stop when they get enough. Man unlike his animal forebears does not. He continues to remain at the trough, if for no other reason, than to keep some other candidate for its contents away. In the matter of money making, he puts no check upon himself. To his last breath he pursues the dollar at the top of his speed; he leaves no stone unturned to bring his accumulations up to the highest

possible notch. He invokes the assistance of every agency available. He has special laws passed to accelerate his operations. Attorneys are hired to make them look as innocent as the by-laws of a Girl's Friendly Society. They are benevolent looking documents. They read as if contemplating making every man a present of the millennium. When their true character is unmasked, these same attorneys raise heaven and earth to defeat the movement for their repeal. In his rage for riches, many a business man charges the consumer extortionate prices for the goods he manufactures or handles. Such a thing as intrinsic value has almost disappeared from the marts of trade. Not what a thing is worth, but what it will bring, is the modern price basis. Men are known to stop at nothing to keep prices up. Commission merchants in a glutted market, will deliberately destroy consignments of foodstuffs rather than sell them at a lower figure. The high cost of living may be due in part to the cost of high living, but it is also due to those who fix the prices of commodities regardless of their inherent worth. In his mania for money, many a man will compel his em-

ployees to accept wages below what they are entitled to. The wages paid are not determined by what the men need to properly care for themselves and their families, but by what can be spared from the profits after the usual dividends have been taken out. The customary dividend must be paid regardless of the state of the times. The upshot of it is, that it is often paid out of the pockets of the employees. Thanks to the overcharged consumer and the underpaid employee, the coffers of the employing classes in industry soon reach a state of overflowing fulness. Is it any wonder that American society has come to resemble a pyramid with its over five thousand millionaires at the top and its ten million wretched poor at the bottom? Is it any wonder that one per cent. of the population owns more than one-half of the wealth of the land, that we have twenty families enjoying an income of from five to twenty millions per year, and over one million families whose incomes do not rise above six hundred dollars. The fabulous fortune is a tremendous witness to the unchecked passion for gold so prevalent at the present time. Those who are its incarnation, come

close to answering G. Lowes Dickinson's uncomplimentary description of the American as "a predatory unreflecting, naive, precociously accomplished brute." When we look around us and see men exercising no self-restraint in the business world, but driving ahead with demonic fury, adding million to million, and reaching out for more, it is easy to see why there is so much ignorance and degradation, so much poverty and want in an age whose equal for wealth producing inventions and discoveries the world has never seen. All this is not saying that business men as a class are unprincipled and dishonest. Far, very far from it. It is safe to say that the vast majority of business men aim to be honest and upright in their dealings. But it is safe to say that only a small percentage of them regard it a duty to retire from the field after they have made all that they can possibly use during their lifetime, and to hand over to others the opportunities for money making which they have enjoyed.

The want of self-restraint is seen, in the second place, in the realm of reform. Many

of our so-called reformers are utter strangers to self-restraint. Acting on the principle that the end justifies the means, they resort to tactics outlawed by the moral sense of the community. We have labor leaders destroying bridges and buildings to secure justice for the laboring man. We have factory operatives spoiling the product of the factories in the process of its manufacture, to win for labor its rights. We have women disturbing the peace of religious meetings, insulting public dignitaries, defacing works of art, breaking windows and otherwise injuring property, all to secure for their sex, the ballot. We are told by them, that this is the only way to get what they want. Means less drastic would fail of the desired end. This is the logic of the devil, the reasoning of either the insane or the degenerate. Doing evil that good may come is a procedure that is vicious. No doubt many reforms cannot be won without recourse to unusual measures, but to resort to wrongs to secure rights, is an act of the deepest moral obliquity. Rights won by means of wrongs, in the long run, prove a curse rather than a blessing. A precedent is

established, of which men will not be slow to take advantage, in their desire to accomplish ends by no means as beneficial to society as the ends sought by those who have given them their cue. Hurrying the millennium has become such a habit with many well meaning people that they are tempted to stop at nothing to hustle it their way. They seem to think that the Almighty has issued a special permit to them to disregard the proprieties, conventions and laws of society; in fact that He has given them carte blanche to operate as the case calls for. Men turned dynamiters and women turned desperadoes to secure the demands of justice, luridly illustrate the lack of restraint in the realm of reform.

Coming to the realm of men's relations with one another, we observe the same absence of restraint. In their behavior toward one another they dislike to be bound by considerations other than those of self interest and self indulgence. Self is the sovereign factor in all processes of social conduct. Many reserve the right to break an engagement or a promise, as their personal interests seem to require. They are ready to violate the most

sacred vows when a chance whim seizes them. Nothing is sacred under the stress of insistent desire. In the marriage relation there is a notable lack of self-restraint. There is no inconsiderable chafing under the checks which marriage places upon men and women. There is widespread disposition to want to enjoy to the full its privileges, and reject in toto its obligations. In the eyes of an increasing number, the sanctity of the marriage relation is an exploded supersition. There is no law higher than the law of self-love. Why should a man be restrained from doing a thing which brings him pleasure. If an act is pleasurable, that is sufficient; no questions should be asked. Its rightness or wrongness is a proposition of supreme impertinence. With personal pleasure the supreme faction, it is not strange that so many marriages come to grief. Says Dr. Francis A. Peabody, in his latest book, "The Christian Life in the Modern World:" "Between 1870 and 1905, the population of the country doubled, while the divorce movement increased sixfold. In 1870 the proportion of divorces for each

hundred thousand of the population was 28. In 1900 it was 73. In 1870 there were 33 marriages to one divorce. In 1880 there were 23 and, according to the National Bureau of Statistics and Labor at the present time, 1909, the chances are that not less than one marriage in sixteen will be ultimately dissolved by divorce and it seems reasonable to suppose that the ratio is nearer one to twelve." (Special Report on Marriage and Divorce, 1909, Part I, p. 22.) In not a few instances the ceremony of marriage is dispensed with altogether as a stupid and musty formality. As a consequence, people form temporary unions which are dissolvable at the pleasure of either party. Personal convenience and comfort determine the duration of the relation and the conscience has nothing to say about it.

But the marriage vow is not the only vow that is broken. Witness the broken vows which the multitudes of lapsed membership in the various social, fraternal and religious organizations represent. Many men are no sooner in an organization than they are practically out of it again. It does not seem to be in them to meet its obligations. They want

all the benefits of membership with none of its liabilities. Our communities are full to overflowing with erstwhile members of fraternal orders. Paying dues loses its glamour and the ex-status is soon assumed. Our communities also overflow with lapsed church members. Church membership appealed to them in terms of what they could receive, not in terms of what they could give. Remind them of their derelictions, resort to the slightest shadow of a suspicion of church discipline, and they will flare up and fly out.

Again the lack of self-discipline is seen in the want of regard which many have for the effect of their personal influence. They insist upon indulging their appetites and desires regardless of others. No consideration is shown those who are weak and easily led astray. The Apostle Paul says in speaking offered to idols: "If meat make my brother to offend, I will eat no meat while the world standeth." How few take this high ground. We choose our pleasures with no regard to the weaker brother or sister. If we are pleased, it is enough. We order all our movements with a view to our own personal satisfaction. Many

of us spend the Lord's day with no reference to our neighbors or the rising generation. Many parents are unconsciously rearing their families in utter disregard of the sanctity of the Lord's day either by remaining home from divine worship and pottering about the house, or by taking the entire household off in a trolley car or automobile for a day of pleasure. Regard for the effect of their example has ceased to be a potent factor in the conduct of many.

Finally the absence of restraint is seen in the realm of personal habits. To put a curb upon ourselves in respect of many things vital to our welfare seems unthinkable to us. How many, to speak of a very intimate matter, overeat. The majority of the disorders of the well-to-do come from the habit of excessive eating. What shall we say of drinking? How many are tea and coffee topers! The use of intoxicants, it goes without saying, is appallingly common and heavy. We are closing the saloons but the amount of liquor consumed does not seem to diminish very greatly. What shall we say of the use of tobacco? Is it not also appallingly enormous? And there are

our expenditures for luxuries. Dr. Peabody, after speaking of the prodigious expenditures of the rich for luxuries, says: "Hardly less misdirected and wastful, however, though less conspicuous, is the extravagance of the wage-earners and their families. Ill chosen and expensive food; hand to mouth buying; migratory living; the passion for finery and the still more imperative craving for alcoholic drink not only dissipates earnings but reduces the capacity to earn." Well does he say the people of the United States "whether prosperous or poor, are the most thriftless and extravagant in the world." Our lack of restraint is also seen in the styles of dress for women. The ultra effects in women's fashions are a slap in the face of common decency. The styles worn by the women of the days of Pompeii's palmiest, look puritanic compared with modern modes. As between modesty and modishness the latter has the right of way. Other items deserving to be mentioned as illustrations of our inability to preserve a golden mean are our work and play. We both work and play with little or no

regard for our health. We work with the rush of madness. We burn up our vital force in toil with reckless disregard of the consequences, and we play with the same rage. Between them both we are on the go continually. The snatches of sleep we get in the small hours of the morning we grumblingly begrudge. We finally land in a sanitarium, but we are no sooner cured and discharged before we are hitting the old pace. To moderate our movements, to work and play temperately, to eat and drink continently, seems beyond our ability, to such an extent has the devil of excess gotten into us.

It is plain from the foregoing that there is a wide ranging revolt against the norms which have guided and governed men in their moral conduct in the past. There is a widely prevalent disposition to treat such norms as antiquated and exploded. We are being told over and over again that the soul must be free that it must not be gyved with forms and conventions and creeds. It must be, and must remain, unshackled to realize its own sovereign elections. What if these elections are contrary to the decrees

of constituted authorities, all the worse for such decrees. It is by said elections that the world's advance is made. We are told on good authority that men prominent in the academic world in certain parts of Europe are agitating the reintroduction of polygamy, and that highly educated and refined women all over Europe are advocating the right of motherhood of unmarried women. These are only samples of the revolt that is on. Says Mr. Begbie in his Crisis of Morals: "Till now, mankind has held that virtue is higher than vice, that love and sacrifice are holier emotions than self-assertions and self-indulgence, that purity and modesty are graces of the soul which are more seemly and which more uplift humanity than all the swinish propulsions of our animal natures. But now it has become bombast and clap-trap to speak of duty; for a young girl flung into the swirl of society, modesty and reticence are weights that sink her out of sight. To be impudent, to be immodest, to be daring, to be utterly and completely self-minded, this is to float on the surface and attract the iridescent scum. To think only of oneself, to have a good time, to

be free of responsibility, to stand clear of duty, to avoid seriousness, to laugh, to dance, to push, to jostle and to chatter the gospel of solipsism in a maze of sensual distractions, this is to be modern, this is to be abreast of the times." These new permissions which learned men and refined women in Europe are issuing, constitute what is called the new morality, which is only another name for the old immorality. It is not strange that the new morality, which so kindly relieves its beneficiaries of many an inconvenient restraint, should have its own religion. There is therefore a new religion with sanctions suited to the requirements of the new morality. This new religion has one great concern, namely, to make its adherents happy. It sets about this by telling them that sin is a figment of the fancy and suffering, an error of "moral mind." God and man are not Father and son but brothers and comrades. God is only a big brother watching over man with a big brother's devotion. Man is a small brother who should not cry over his sins and shortcomings, but should forget them and strive to be happy. He is to aim at well-to-do-ness and is entitled to any

agency, of assistance to him in arriving at such an estate. A religion with these ambitions for its votaries, it is needless to say, does not lack for converts. To pass from a sanctuary which treats sin as a reality, to one, that treats it as an unreality, is proving a move of considerable popularity. A religion which resolves the Deity into a big brother, who is good naturedly considerate of his small brother's mishaps, is ideal underpinning for the new morality. It is the crowning provision for a regime which prides itself upon its "free souls." Millionaires extorting millions upon millions from the public, reformers overriding every consideration of reason and justice to carry the day for some reform, rebels against the existing order of things, flouters of the cannon against chastity, seekers of the salaciously suggestive in dress and drama, writers and readers of corpulent books celebrating sexual emancipations, the whole rank and file of the "freed," should rise up and build temples to the new religion for they are indebted to its generous sanctions for the new morality which they enjoy.

This completes our survey of the condi-

tions consequent upon the casting off of restraint by the present generation. As it is our contention in these pages that this casting off of restraint is due to the loss of vision, and more specifically to the loss of the visions of God, man and the moral order we shall consider in the following chapter the ways whereby these visions may be recovered and the restraint which we have lost may be won back.

PART THREE

RECOVERING THE VISION

THE imperative need of the age is the recovery of the lost vision. Eyes that have been closed to realms of spiritual reality must be opened to behold their priceless treasures. Powers of spiritual perception and appreciation which have fallen into disuse must renew their activity and recover for their possessors relationships which they have suffered to slip from them. The visualizing faculty of the soul must begin again to function and make apparent those eternal values which men, in their absorption in material things, have lost sight of.

The recovery of spiritual vision does not necessarily mean a reactionary swing away from those material and mundane interests which have a legitimate claim upon mankind. Men can see clearly things spiritual and, at the same time, hold steadily in sight the things which are material. The two categories are

not inherently antagonistic to each other. Men can make substantial conquests in the material world and at the same time acquire appreciable areas of spiritual reality. In other words they can be both this worldly and other worldly. A full-orbed man will be both, but, while being both, he will be careful to maintain the true proportion between them. He will not allow the material world to overshadow the spiritual. He will not permit temporal values to crowd out of his mind values that are spiritual. The mistake of multitudes of modern men has been, to subordinate the spiritual to the material, or worse than this, to obliterate the spiritual from their consciousness altogether. Life has come to mean to them opportunity for self-aggrandizement in terms of material accumulations. The world is to them a great shop, a colossal emporium, a place of industrial and commercial activity, whose end is the declaration of larger and larger dividends. In their intense absorption in life's material side, the spiritual side has lost the position of superiority which by inherent right belongs to it. Men have

come to live in many cases as if the spiritual life were not only inferior and subservient, but also non-existent. Their lives are those of "Finished and finite clods, untroubled by a spark."

Now this loss of spiritual vision, as we have already seen, has resulted in a corresponding loss of restraint. In the absence of rapport with realities trandscending the temporal and sensuous, men have allowed their appetites and impulses the freest rein. With no vision of Almighty God before their eyes, seeking through the outgoings of His holiness and love to secure for Himself a race of beings participating in His nature and enjoying His fellowship, with no vision of man before them as the child of God, the climax of an eonian process of development, and with no vision of a moral order insuring to all things a final issue in accordance with the principles of righteousness and justice, self-discipline and self-control have gone by the board. There has been a veritable riot of reckless, lawless outreaching for material things on the part of men. With these visions no longer restraining them, their lives have been resolved into

orgies of pitiless, activity to enhance their temporal status. If this is to cease, and moderation and reason to prevail, if men are to be satisfied with the golden mean in all their pursuits and pleasures, then, these restraining visions must appear once more in their sovereign power. In the present chapter, we shall deal with the means whereby these visions may be recovered.

The first step to be taken to recover the lost vision, is a return to the throne of divine grace or, in a word, to prayer. The past decades have witnessed a general abandonment of prayer. The practice of the presence of God, is an experience unknown to multitudes. It is safe to say that large numbers of even so-called Christians know nothing of prayer as a daily experience. Their praying is fitful, infrequent, the resort of occasions of acute need. The reasons for this treatment of prayer are not far to seek. They lie in the whole trend of modern thought and life, in a mode of thinking and living which is unfriendly to the conditions which encourage men to pray. To many it seems foolish and presumptuous on the part of man to attempt to get the ear of

the Being modern science has disclosed. How can the Being who created such an illimitable universe as ours, and who presides over its multitudinous affairs interest Himself in the affairs of single individuals like ourselves. The doctrine of special individual providence seems inconceivable to many, and has therefore been set aside as wholly untenable. The controversy over Divine Providence and human prayer has been a long and engrossing one. Those who feel a reluctance about seeking to interest the Almighty Creator in their personal affairs, may forget however that the ability to create all this infinity of suns and stars, is proof of the creator's ability to give the minutest attention to the last detail of the stupendous whole, which means his ability to attend to the needs of the least of his living creatures. Why, therefore, should it be thought a thing incredible that God should answer the prayers of men for the gifts of His love? Well does Ruskin say: "There is nothing so small that we may not honor God by asking His guidance in it or insult Him by taking it into our own hands."

Those who are deterred from prayer by considerations of the magnitude of the task which the control of the universe entails upon God, belittle His ability. They think of Him as a being after their own finite order.

Again, in the temper and spirit of the modern man there is a decided obstacle to prayer. The man of today is exceedingly self-sufficient and self-dependent. It goes against the grain of the strong, self-reliant man to pray. If there is anything he ought to have, he will take off his coat and work for it. With energy and application, such as his, nothing is too difficult for men to achieve; for them to go to God for things which, with a little enterprise and aggressiveness they can get themselves, is to forfeit their self-respect. They will be pensioners on no being's bounty, paupers of no person, but will pay their way or work their passage. There is nothing so commendable as self-reliance and industry, but it must not be forgotten that there are things human energy and ingenuity are unable to achieve. Many of God's greatest gifts are what the word signifies, namely, gifts, free-will bestowments made, not on the basis of

quid pro quo, but on the basis of free grace.

Another factor militating against prayer, is the tendency to over-stress the practical aspect of the religious life. In the intensely practical atmosphere of the modern church, the reflective, devotional side of religion sorely suffers; meetings for prayer and meditation languish. Societies for giving suppers and getting up entertainments flourish apace. The apostles of practicalism being in the saddle in our churches, the time and energy that formerly were expended in services of worship are now devoted to bazaars, shows, and various other money-making enterprises. Add to these practical activities, the various forms of social service to which the modern church is giving itself. Concerned with questions of housing, pure food, protection of women and children in industry, etc., we have ceased to pray with the old time zest and relish.

Finally, life has grown to be such a touch-and-go affair as has already been observed, that real praying is out of the question with those who have acquired the hurrying habit.

With everything done on the run, prayer has small chance of getting the attention it needs to entitle it to the name of prayer. Waiting upon God, calls for more time than many men are willing to take. It is true, we can pray to God in the thick of our tasks, in the welter of our workaday affairs. We can lift up our hearts to Him in the smother of the subway, and the tension of the street, but it is only as we draw out of the crowd, away from the rattle and roar of life, that we can realize God's most intimate presence and hear His tenderest voice. It is with God as it is with a friend: we must give Him time if He is to reveal Himself most intimately and deeply to us. In our praying we are like tourists who rush through art galleries and cathedrals, as if traversing a race course. They fly past the immortal works of the old masters, bestowing a lightning glance upon each, and at last emerge in breathless exhaustion into the open, with the paintings and marbles they have seen hopelessly jumbled together in their minds. So it is with us in our prayers. We do not stop long enough in the presence of God to enable us to drink in the wonderful visions

which He gives. We utter our supplications and, straightway, in our haste to be off, forget what we have said. We are up and away before God has had time to disclose the visions He would fain vouchsafe to us.

It is the glory of prayer that it makes us aware of the reality of God in the majesty of His holiness and might of his love. They who perpetually practice the presence of God enjoy an unbroken vision of Him in His ineffable purity and tenderness. It is they who pray, and they only, who exclaim with the Psalmist: "Whom have I in heaven but thee? and there is none on earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart and my portion forever."

It is in prayer, also, that we see the dignity and greatness of man. Pouring out our souls to God in behalf of our fellowmen, we forget their littleness and meanness; we become oblivious to all those inch high distinctions which divide humanity into castes and classes; we think only of men as God made them, as bearing a common likeness and marching toward a common destiny. In prayer, we experience

an accession of fraternal passion which constrains us to take into our hearts all sorts and conditions, and to plead their cause before the Almighty. In prayer that is vibrant with yearning for the Divine blessing to rest upon our brothers and sisters, there is given us such a vision of their exalted destiny that we are restrained from laying hands upon them to their hurt.

Finally, prayer strengthens our assurance of the moral character of the universe. It clarifies our vision of the world's righteous order. In the process of supplicating the throne of grace, we are gripped by the conviction that the divine kingdom is a reality here and now and that there is that about the very nature of the universe which guarantees to such a divine kingdom final sway over all things.

The recovery of the lost vision waits in the second place upon our return to the word of God. We live in an age of countless books. They pour from the press in appalling numbers. Many of them are of an indifferent, not to say doubtful, quality. Many are well worth reading. Indeed, not to read them is to miss much of real value and inspiration in the

thought and life of today. This is also an age of magazines and newspapers. Their appeal is hard to resist. By the time we have read the books and magazines we feel constrained to read, the Book of Books comes in for a meager measure of our attention. Says Ernest Von Dobschutz, in his "The Influence of the Bible on Civilization:" "The Bible nowadays is one book among a thousand others. It is still revered by the majority of people but it is not read as it was in the time when it was the one book which the people possessed. The enormous statistics for Bible circulation lose in effect if we compare the figures of the book trade in general, the number of books published every year, and the number of editions and copies which some of the notable successes have attained." It is the consensus of opinion that though most people own a Bible, they read it but little and study it less. Dr. Forsythe in his "Positive Preaching and the Modern Mind," says: "The Bible is not read by the Christian or even by the churchgoing public as a means of grace greater than churchgoing. Our people, as a rule, do not read the Bible in any sense which

makes its language more familiar and dear to them than the language of the novel or the press."

Another fact which explains the common neglect and ignorance of the Bible, is the changed manner of observing the Lord's day. Formerly, people set aside a portion of the day for Bible reading. This is no longer done on the scale of aforetime. Nowadays, what time remains from church attendance is divided between reading so-called secular literature and social intercourse. Where there is no churchgoing, the entire day is devoted to reading for entertainment and relaxation and visiting and traveling. The chapter in the Bible that got a thorough reading on Sunday now goes unread. What Spurgeon said of the Bibles of his day is more true of the Bibles of our day: "The dust upon them is so thick that you can write the word 'damnation' on them."

A third factor accounting for the present day neglect of the Holy Scriptures is the feeling more or less wide-spread that the Bible is a discredited and superseded book. In the sense that it is what it was formerly con-

sidered, namely, a book of science, history and philosophy, this is true. The Bible as such, has no standing with modernly educated people. It is not their authority on matters of science; neither is it their source book of universal history, nor is it to them a philosophical or theological treatise; it is simply and solely a book of religion, a guide book for wayfaring men en route for eternity. Many people being unable to make this discrimination as to the character and purpose of the Bible, treat it as discredited and outworn, because its cosmological statements are out of accord with the results of scientific research. They cannot see that the Bible is of such a character that it can never be discredited. Being preeminently a transcript of man's experience of spiritual reality in the process of his moral and religious development, no new scientific discoveries, no new readings from history, no new systems of philosophy and no new findings of criticism, higher or lower, can ever invalidate it as his spirit's vade mecum in the journey of life.

For men to neglect to read the Bible, is to be without their greatest source of assistance

in securing the three great visions we are considering in these pages. The Bible's first great revelation is the character and purpose of God. God is revealed on every page as the all Holy One. Nowhere is there any suggestion that God is not absolutely pure and righteous. We see Him through the medium of prophetic and apostolic utterance, and above all, through the medium of the life and teachings of Jesus, as infinitely and ineffably holy. The Bible also reveals God as all loving. He is kinder than any father and tenderer than any mother. The Bible's revelation of God as a being of love reaches its climax in its record of the death of Christ on the Cross. Therein is there disclosed to us the depths of sacrificial love to which God Himself descended in His passion for man. Recall the words of St. Paul: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." St. John sums up in one august affirmation, the Bible's revelation of the nature of God: "He that loveth not, knowest not God for God is love."

Again, men must read the Bible if they would possess deeper convictions of the pre-

eminence and possibilities of man. The Bible makes clear the fact of man's unique transcendent position among the creatures of earth. In respect of what he has already achieved, and what he gives promise of achieving in the coming ages, man is unapproachable. The Bible shows the depths of sin out of which he has lifted himself, the frailities and infirmities which he has overcome and the purity, nobility, benevolence and self-sacrificing love which he has won. The Bible shows man in the process of appropriating the life of God in an increasing measure, and evidencing his appropriations in holier aspirations and nobler deeds. In Jesus Christ, we have a revelation of what man will be when his possibilities have come to fulfilment under the guiding and governing power of the holy and loving God. We have a vision of the heights of spiritual reality man has the power to achieve and will achieve by the grace of the eternal.

Finally, we have in the Bible a revelation of an order of reality inimical to the supremacy of evil and unrighteousness, and slowly but surely compassing their overthrow. The

Bible everywhere assures us of the ultimate triumph of truth and good. No Old Testament prophet portrays so vividly the inevitable defeat of unrighteousness as Isaiah. In his tremendous delineations, the very atmosphere is a vast flame of divine justice consuming everything that does not partake of the character of God. Says George Adam Smith: "Life as he (Isaiah) saw it, was steeped in flame, the glorious righteousness of God." Only those forms of life survive the universal flame that are constituted in truth and reality. Because the Bible is certain of evil's overthrow and good's triumph, it paints the future of man here and hereafter in dazzling colors. Its prophets and apocalyptists flash before our eyes glories of coming millenniums which overwhelm us with their brightness. Says Dr. Sparhawk Jones: "The Bible from Genesis to the Apocalypse rumbles all through with some unspeakable tremendous far-off event; it is like a promissory note that has not yet matured; it is like a fruit tree in spring time full of eyes, swelling buds and ripening blossoms, all ripening toward autumn."

To recover our vision of God enthroned

over the world in holy love, of man unique and preeminent in his achievements and possibilities and of the moral order fulfilling the righteous ends of God, we must return to the word of God. With new eagerness and abandon, we must plunge into those pages that are aflame with imperishable truth. We must envisage the far-stretching vistas of Bible history for a vision of God holding humanity to the highest standards of morality and travailing in pain and sorrow to make humanity's realization of these standards a final actuality. We must read the great words of Jesus, and win from them a picture of the humanity that is to be. We must read the Bible as we read a gripping work of history, biography or fiction. As a matter of fact, we shall read it in no other way when once it dawns upon us that it is the record of the greatest of time's ventures, namely God's effort to develop an order of beings free to choose both good and evil, that shall possess his character, enjoy his fellowship and organize their relationships with one another into a kingdom of loving justice. We shall read it with the joy and satisfaction of those who are

confident of the venture's ultimate success, who behold scene after scene of the divine drama unfolding according to the author's purpose.

Finally, the recovery of our lost vision calls for our return to the house of God for divine worship. Man has always been a worshipping being. Time out of mind, he has built his temples and erected his altars and to them he has repaired in obedience to the instinct of worship implanted in him, to offer his prayer and to make his sacrifice. Too often the worship has been far from uplifting in its character. Too often it has served only to confirm men in their superstition and sensuality, but, notwithstanding this, it has not been without some helpful element, and as religion has sloughed off those elements which are not unfriendly to ignorance and immorality and yielded itself to the influences of those revelations of divine reality and truth mediated to the race by the great religious geniuses of the race, worship has assumed a character which has made it increasingly edifying and ennobling. Now, while man is a worshipping being, there are times when he seems to be less given to worship than he is at others.

It is a matter of common observation and remark that public worship is not as prevalent today as formerly. Church attendance is noticeably small in many a community in the Twentieth century. Vast multitudes seldom darken the door of a church for purposes of worship. An English clergyman, in speaking of the situation in England said in a recent number of the Hibbert Journal: "The vast majority of the people are friendly. They approve of religion; they approve of the church, they even subscribe to it. It helps, they feel to keep the poor quiet and the young respectable. At the same time a clear majority of grown people in all classes, rich and poor neither attend the church nor take any interest in religion." Says another writer in the same journal for July, 1914, in an article entitled "Creeds—Heresy-hunting and Secession in German Protestantism:" The nominally Protestant population of Berlin is two million and sixty thousand. Last February on a Sunday when numerous confirmations were to take place, there was a total attendance at the various Protestant churches of thirty-five thousand. In the United States,

the attendance is better than it is in Germany, but it is not one to be proud of.

In explanation of the failure of people to attend church, a great variety of reasons may be given. Many regard religion as wholly a private affair and, therefore, feel under no compulsion to worship, except in the privacy of their own homes. In the case of others, non-attendance is due to a manner of thought and life which tends to obliterate the sense of need of worship, and the capacity for the enjoyment of the same. In their absorption in the cares of this life, in their pursuit of riches and pleasures, all desire for worship is killed out of their souls. Again, to people fed night after night upon vaudeville and moving picture shows, a church service is tame and tedious. Finally, there is the great number to whom the pace of the week in the mill, store and office is of such racking swiftness that the end of the week finds them verging toward a nervous collapse and Sunday is consequently taken for rest and recuperation. Whatever be the reasons for non-attendance upon public worship, the fact remains that it has come to be a fixed habit with

many. Special Sundays, popularly known as "Every body go to church Sunday" seek to break men of the habit of staying away from church but in the majority of cases, the habit is too firmly fastened upon them to succumb to a semi-occasional assault upon it.

In recommending public worship as a means of recovering the lost vision, it must be remembered that the worship must be genuine and sincere. There is much church going that is far from worshipful. People go to church to see and to be seen of one another. They go to display their elegant equipages, their fashionable garments. They go to secure social recognition or business patronage. They go to be entertained by operatic music and sensational preaching. Manifestly public worship of this sort is without profit to any one. He who would be truly benefited by a service of worship must enter the house of God with an honest desire for such blessings as God in His loving kindness bestows upon those who wait upon Him in faith and patience.

Genuine worship in God's house never fails to bring men a vision of God. It was in the

temple that Isaiah had his subliming vision of Jehovah. It was there that he saw God upon his throne in the midst of the seraphim and cherubim. It was there that he saw God revealed, not merely as the high and holy who only doth inhabit eternity, but as a God who is intensely interested and mightily immanent in the process of human history, who comes down into the life of sinful humanity and travails in pain and sorrow for its redemption. The vision of God which the prophet saw, is for every worshipper who "ascends into the hill of the Lord with clean hands and a pure heart, who hath not lifted his soul unto vanity nor sworn deceitfully." God unveils Himself in the beauty of His holiness and the glory of His love, to all who come into His sanctuary with pure and longing hearts. It is also in the temple of divine worship that we see man in his true dignity and glory. What a transfiguration men undergo before our eyes in the act of worship! They take on a spiritual splendor which identifies them as the sons of the Eternal. It is often said that we see the real man only in the arena of business. It is in a business transaction that men

show their true character. What we get under the auspices of religion is not reality but a counterfeit presentment. As a matter of fact generally speaking the reverse of this is the case. In the fierce scramble for money and position it is not the deep true self which men show, it is the shallow pseudo-self; whereas, in the sanctuary of God, it is the real self that is revealed. We see the man in the transfiguring splendor of divinely inspired longings and aspirations. We see Divine Reality in terms of humanity rapt in homage and adoration. With his lips chanting the ascriptions of glory and honor which his heart upraises to his Maker, man stands forth clothed with a divine royalty which invites the beholder to reverent awe.

Finally, there is given to us in public worship a vision of the righteous order of the world. The house of God is a mount of vision from which we behold all things moving toward one great issue, namely the defeat of evil and the victory of good. It is in the sanctuary that there is given to us the key to the baffling enigmas of history, the appalling wars, the woeful defeats, the shattered lives,

the broken hearts, it is there that we see that these are part and parcel of the age-long process of human development that they must needs be, if man's destiny is to complete itself according to the plan of God. It is there that the tangle of life begins to unroll before our eyes and fall into the pattern as God has designed it.

If men no longer see God in the majesty of his holy love, and man clothed with honor and dignity and the moral order fulfilling the ends of justice and truth, it is due in part to their failure to worship together in the sanctuary. The mood of materialism which has so tenaciously and tightly fastened itself upon modern humanity, springs from the failure to worship almighty God. The hedonistic manner of looking at life, so common at the present time, is due to the same fact. It is also thus that much of the prevailing pessimism of the times may be accounted for.

In conclusion, we desire to say that the foregoing do not exhaust the sources from which we may derive the visions we have lost. Many other agencies such as art, literature and history might be considered. For the pur-

pose for which this chapter is written, those we have considered will suffice. We are now ready to pass to a consideration of the results consequent upon the new restraint which the recovered vision will bring. These we shall consider in the following and final chapter.

PART FOUR

THE DAWN OF A NEW DAY

IN their endeavor to solve many of our problems, the majority of men ignore the necessity of securing a greater measure of self-restraint on the part of the people. Their remedies for existing evils usually take the form of amendments to constitutions, additions to statute books, new methods of education, a greater degree of publicity, etc. Great is the confidence of men in some new governmental device, some new educational scheme or social arrangement. The new thing has only to be put into operation and the long desired results will ensue, and we can still be free to indulge our self-aggrandizing desires to our heart's content. It is not necessary for us to alter our personal attitudes, to moderate our desires and endeavors. We do not have to slow down in any direction. We can go on with all our might to amass no end of wealth and to achieve unlimited power and the new method of taxation, the new system of production, the new extension of the right

of suffrage will automatically usher in the millennial conditions we long for. Trust, Direct Legislation, Universal suffrage, Socialism, Eugenics or the Montesorri Method to bring us the golden age, and to do it while every man gives his ambitions and appetites unchecked rein. The beauty of these things, is that they allow everybody to continue their accustomed pell-mell pace. Books are issuing from the press in multitudes, proposing solutions of our political and social problems, which entirely ignore the necessity of our curbing our desires, and moderating our activities in the interest of the common good. An army of authors is rushing into print to declare that the two great desiderata are legislation and education. Laws will secure the more equitable distribution of wealth, therefore pass more laws. Education will reduce the sum total of social vice, therefore introduce new courses of study. No appeal is made to men to stop when they have gotten enough to secure them against future want and give others a chance. No appeal is made to the youth to master their passions. In some magical way the passage of a law or the

communication of a fact or idea, will make men and women what they ought to be, without entailing any effort upon them and at the same, give us the new day we have long been dreaming of. In his thought provoking book, "Drift and Mastery," Walter Lippman makes a strong plea for the application of the scientific temper to the processes of our complex modern life. No doubt there is wisdom in his suggestion. We can profitably bring ourselves under the disciplinary influences of a scientifically wrought out regimen. The scientific management of human affairs may remedy many an existing evil. But when modern science has done its utmost, our salvation will still be a long way from being realized. Science cannot reach to the root of the conditions that are untoward. No legislation and no education, however scientifically based, can master the modern maladjustments. They can be mastered, and mastered only when each individual practices a certain measure of self-restraint in those directions in which he is inclined to run to excess. The new order of things contemplated by the proponents of the panaceas now before the people, will fail

of realization apart from a new order of self-restrained men and women. Of course, it will be objected that such an order of beings is utterly out of the question. It is a quixotic conceit. It is the essence and acme of the impossible. It will never come; it is a waste of words to appeal to men to curb their ambitions and moderate their activities. No normally made man will respond to such an appeal. Thus runs the objection of many a man. It frankly assumes that human nature is impervious to all appeals save those of self-interest. It is useless to urge the millionaire to be satisfied with the millions he has already amassed. The most that can be done is to urge him to devote some of them to the welfare of his fellowmen. He must go on adding to his millions; not to do so would be contrary to human nature or be considered an evidence of mental aberration. Only let him endow colleges and build hospitals with them. It is thus we feel toward the millionaire, whether he be a Christian millionaire or a non-Christian millionaire. To talk to him of allowing some other man a slice of his money-making chance, is considered the veriest non-

sense.

Now, without a doubt we are utterly wasting words to appeal to men to restrain themselves in the acquisition of wealth and the achievement of power, so long as such things as wealth and power stand to them for the be-all and end-all of life. Where money is everything to the millionaire, to ask him to stop when he has achieved his millions is tantamount to asking the sun to stand still. Only one thing will ever cause him to stop, and that is a vision of spiritual realities, a vision of Almighty God, of God's creature man, and of the world as a realm in which righteousness is supreme. Not until men begin to realize the reality of spiritual values, and to realize that they alone endure forever, will they begin to curb their ambition to be rich and powerful.

The reason why we see such countless numbers of men desperately on the make, at the present time is because they have no sense of the value of anything outside the material world. What is true of men, is equally true of nations. The nation which regards material greatness as the supreme end of ex-

istence, which estimates its place in the sun in terms of territority and trade, will turn a deaf ear to voices calling upon it to be satisfied with the large acquisitions it has already succeeded in making. Like individuals, it clamors for more and will stop at almost nothing to get it. Such a fierce ambition for the material as this, is the result of shutting the eyes to the realities of the spiritual world. The first step, therefore, to be taken to secure from men and nations the measure of self-restraint necessary for their own good and the good of mankind generally, is the restoration to them of the vision which they have lost. Men must see God as infinitely holy and loving, and man, as the son of God destined by God to an eternity of fellowship with Himself, and the world as the realm of righteous ends whose realization is a sure and settled fact, before they will feel constrained to put a check upon their desire for material goods. The first great desideratum, therefore, is not more legislation and education, but spiritual vision. Given this, and the appeal to millionaires and magnates and men of lesser power and possessions to curtail their activities and

give other men a chance, will not be waste of words, but as seed sown in good ground. What will be true of men in regard to wealth and power, will also be true of them in regard to pleasure and the various other respects wherein they have shown a lack of self-restraint. Having recovered the vision which they have lost, men will moderate their movements in every direction in which excess has been their prevailing wont.

Out of this new regimen of self-restraint, consequent upon recovered vision, will come a new day for humanity. It is with this new day that we shall deal in the present and concluding chapter.

As we shall see the effect of the new restraint most palpably upon our economic life, let us consider first, the new day in the economic world. Eliminate from business life the element of ungovernable ambition for inordinate gain, multiply the number of those who are satisfied to stop when they are placed beyond the possibility of future want, who are willing that the opportunities for acquiring a sufficiency for the satisfaction of all legitimate desires shall pass to others, and it is

certain a new economic situation will ensue. Business will cease to be the tremendous battle it now is. The law of the jungle will be ousted from mill and mart. Man's inhumanity to man will suffer substantial reduction in the workshop and counting room. Cut throat competition will give place to honest cooperation. The spectacle of men in their seventies and eighties with enough money to last them many a millennium scrambling for the dollar as though the poorhouse stared them in the face, will be spared us. We shall also be saved from seeing men who are kind, indulgent husbands and fathers, charming and lovable friends, generous and willing givers to charities and philanthropies, bending every energy in ways honest and dishonest, to augment their accumulations far and away beyond their immediate or future needs. We shall also be saved the sight of men, women and children, treated with less consideration than the machines which they tend, paid less than living wages, put through a pace killing to both body and soul, and flung to the human scrap heap when their employment ceases to be profitable according to their em-

ployer's gauge. We shall not see in the foreground of the picture of modern society, multitudes of men and women living in the extreme of luxury, strangers to every form of toil, pursuing pleasure as the be-all of existence, and undergoing as a consequence inner degeneration and decay, and in the background a vast and ever growing number of ill-paid and overworked men and women battling all their days to keep body and soul together, struggling, suffering, and sorrowing until life loses its worth to say nothing of its beauty and charm. When men begin to take their eyes from houses and lands, stocks and bonds, and focus them upon the realities that abide, thereby becoming constrained to give others a chance to win the wherewithal necessary to make life more worthful, a new day will dawn in the economic world. Gone will be the fierce strifes, the pitiless conflicts; gone the slimy treacheries and shabby tricks, gone the agony and bloody sweat of many an honest man battling to hold his own against the unscrupulously powerful; gone the blasted hopes and ruined plans of men trying to gain a modest competence for themselves and their

loved ones. The economic realm will become a realm of mutual helpfulness. The word business will lose its harsh repellant sound and mediate to men the music of co-operation and service.

Coincident with a changed economic world will be a changed political world. With an increasing number of men caring less for enormous possessions and inordinate power, politics will cease to be the dishonest and disreputable business it has so generally been. We have been awakening to the fact that the majority of men are in politics for financial gain for themselves and the interests to which they are allied, either as employees or as agents. To be sure, there are those who love the game of politics for its own sake, but the majority play it for other than sporting reasons. We shall not have a new type of politics until politics cease to be the means whereby money interests are safeguarded and advanced, and this will not be until we have men who do not make money the supreme end of their existence. In short the new politics wait for the new men, the men who have spiritual vision and are thereby indif-

ferent to considerations of financial gain.

Again, the new regime of self-restraint will secure for education, literature and art the opportunity for greater advance and service. We in America are proud of our free schools. We glory in the fact that an education is within easy reach of the poorest child. We have been taking it for granted that when we erected a schoolhouse in the community, hired a teacher and bought books, we discharged our educational obligations; that if the boy or girl failed to come to school thus provided for them, it was their own fault. We are beginning to realize that it is not always their own fault or the fault of their parents or guardians. Many a boy fails to go to school because of the necessity which is upon him of becoming a bread winner. Multitudes of children are compelled to leave school as soon as the law allows them. Mrs. Florence Kelly, in her arresting little book, "Modern Industry," declares that industry calls a million children a year too early away from the elementary class rooms into its service. Many a bright, promising boy, who aspires to a thorough education is forced to

leave school early in his teens, and, as a consequence, he goes through life under the handicap of an undeveloped and untrained mind and the state in all probability is deprived of an intelligent and efficient citizen. Now, given men who do not believe that man's chief end is to make himself a multimillionaire, but to live and to help to live as the destinies of men according to the purpose of God require, social conditions will obtain which will relieve children of the necessity of leaving school when they are twelve and fourteen years of age. Education will come to mean something besides learning how to read and write and spell and cipher so as to be able to earn a living; it will mean getting acquainted with the world of things and humanity, acquiring a love for beauty, truth and goodness, the achievement of the ability to react upon all reality to own one's own highest good and the highest good of mankind. With a growing number of men of spiritual vision, we shall see larger numbers of youth saved to our schools and colleges, and encouraged and inspired to secure an education in the full and true sense of the word.

Under the new social conditions, literature and art will come to their own. With the casting off of restraint, consequent upon the loss of vision, literature and art have suffered a noticeable decline in quality. Books that are preeminently good literature, are rare today. Art that possesses the unmistakable elements of excellence, is equally uncommon. Writers and artists bitten with a rabies for wealth, work with their eyes upon the market. Says Augustus Ralli, in a recent number of the "North American Review:" "The pressure of competition is urging the adoption of business principles in every department of life; indeed the term business is becoming the fetish of the twentieth century as evolution was of the late nineteenth. That such preoccupations are antagonistic to the preservation of the ideal element in human nature is an obvious truth and, as a result, we see a universal sacrifice of beauty to the lust for gain and an ever increasing worship of mammon." With "material results" in terms of money, the touchstone of universal application, literature and art have become a business, like lumber-sawing and pork-packing.

Given the new conditions, the element of financial gain goes by the board, and painting and writing are done in the interests of truth and beauty.

Again, the new restraint will insure the practice of higher moral standards in every department of life. An age saturated as ours is, with the gainful spirit, putting money in the forefront and stubbornly holding it there, cannot be expected to be noted for its ethical attainments. Men to whom accumulations of wealth represent the summun bonun, can not be expected to be paragons of virtue. The Ten Commandments will suffer more than one serious infraction at their hands. Their honesty will not be embarrassingly excessive. Their sense of justice will not be constrainingly insistent. Their humanity will every now and then be missing. They may preserve their respectability, they may pass in the community as good citizens and ideal neighbors; they may be honored with positions of responsibility in the church, but notwithstanding all this, in respect of those elements which constitute incorruptible, exalted manhood, they will be lamentably lacking. Modern indus-

trial life based as it is upon the assumption that every one should accumulate wealth to the limit of his ability, puts a premium upon methods of doing business that do not square with the standards of an enlightened ethic. The existing situation, if it does not make men and women actually dishonest, at least is responsible for the lack of moral sensitiveness so apparent today. Says Mrs. Kelly, in the book already quoted from: "Our industrial epoch has corroded our morals and hardened our hearts as surely as slavery injured its contemporaries and far more subtly." Further on she says: "We can retrieve our integrity only as we come to accept as our ideal, service and not profit." The integrity we have lost will return to us only as we voluntarily exercise self-restraint in the matter of material gain. When men no longer care for the profits which they can never use upon themselves, which they must either lay up for their children or give to the public in the form of charity or philanthropy, they will cease to practice deception or employ tyranny. Given an era of men to whom money is a secondary consideration, to whom the great ends to be

achieved are social well-being, moral advancement, a kingdom of justice and love, a new atmosphere will develop in which morality will come to its own, in the life of humanity. Likewise is it in regard to the matter of personal pleasure. Substitute for the present day humanity, slaying itself, body and soul in quest of pleasure, a humanity that has come to know the meaning of self-control, that is able to say "no" to the passional clamors and the evils which so frightfully disfigure society, which bring upon it such a weight of woe and misery, will disappear. The two great evils of the day, drink and social vice, which now hold mankind as in a vice of steel and mock its efforts to secure release, will have their titanic hold undone when self-restraint consequent upon the vision of eternal values come to characterize it. Legislature and education are powerful factors in getting at these terrible enemies of humanity. We must encourage the enactment of every law which promises to cut the ground from under these evils; we must encourage every educational process whereby the grip of these iniquities is lessened; but humanity can look

for no permanent relief until it has developed a self-restraint which enables it to easily resist their potent appeal.

Finally, the new self-restraint will mean a new day for religion. Religion no more than morality can thrive under the existing untoward conditions. Commercialism and sensualism were religion's deadliest enemies in the days of the eighth century prophets. The avarice and immorality of the people of Israel made an atmosphere in which genuine religion could not live. It is thus today. True religion has no opportunity in the atmosphere of the age, reeking as it does, of greed of gain and pleasure. Those who are eaten up of zeal of gain, who prostitute their powers to the fierce demands of cupidity and covetousness, know nothing of religion as a divine reality. They are utter strangers to its ethical and spiritual elements. They know it only as an empty form, a round of rites and ceremonies. Christianity spells church-going to such, if it spells anything at all. Being religious to them, means going through so many pious motions. It has nothing to do with honesty, justice,

humanity and self-sacrifice. It is only too obvious that to those who are desperately bent on material gain, religion does not reveal its true genius. There are those, secondly, who by reason of the excessive attention they are obliged to give the material side of life in order to make both ends meet, are unable to realize in their lives the power and beneficence of religion and not only this, they are unable to do for it the service they would like to perform in its behalf. Vast multitudes because of the daily grind in shop, mill, store, and office find themselves physically and mentally so exhausted at the week's end that the soul's day, namely Sunday, is devoted to recuperation. Neglecting the spiritual life, it transpires that they gradually lose the force and faculty which religion requires in order to enable it to fulfil its mission. Should they happen to retain their spiritual energy and interest, they have little time for participating in the work of making religion a dominant force in the world. Genuine religion has also no opportunity at the present time, on account of the intense absorption of humanity in pleasure. In the case of those whose ab-

sorption involves them in immorality, nothing of course is to be expected in the way of attention to the claims of religion. Those who give a reckless rein to appetite and desire, regardless of the moral consequences, as a rule, let religion severely alone. In the case of those whose pleasuring is of the proper sort, it is too engrossing to give them the time or the inclination to be truly religious and to help others to be likewise. It is plain to be seen that genuine religion cannot become a dominant reality in the present age until men exercise a self-restraint which is death to the mania for money and pleasure. With such a self-restraint, we shall witness such a revival of true religion as the world has never seen.

From the foregoing, it will be apparent that if we are to have a new and better day in every department of life, we must have a humanity that has mastered the art of self-discipline and self-control. We may enact a million more laws; we may erect a school building on every street corner; but if we fail to restrain our appetites and activities, within the bounds of reason, all the increased legislation and education will not bring us the con-

ditions necessary to the ushering in of the new era.

The writer is well aware that a plea for greater self-restraint sounds old-fashioned and out-of-date. He knows that it seems foreign to the spirit of the times. The watch-word of the day is not self-restraint, but self-affirmation; it is not self-discipline but self-realization. Liberty, not repression, is what the genius of the times demands. Men, who in the exercise of self-restraint, forego opportunities for self-aggrandizement and self-enjoyment, are considered aberrant or eccentric to say the least. They who manifest no fierce avidity to accumulate wealth or experience pleasure, belong to the unburied dead. Now it can not be denied that the modern note of self-affirmation and self-realization stand for worthy and lofty ideals. We are here to affirm ourselves, and that in no half way fashion. We are also here to realize our possibilities and to realize them to the uttermost, but we need to be reminded that there can be no true, successful self-affirmation and self-realization apart from a process of self-discipline and self-control. The way to the fullest, highest self-

hood is through the practice of self-restraint. Unrestricted self-indulgence spells self-ruin, not self-realization. This is the verdict of history. The modern nations, the United States, England, France, Germany and others, will go the way of Babylon and Rome unless they curb their passion for money and pleasure and spend their strength upon spiritual values. The Authorized Version renders our proverb, "where there is no vision the people perish." The rendering of the Revised Version of which we have made use in these pages: "Where there is no vision, the people cast off restraint," curiously enough states a consequence which in turn becomes a cause. The casting off of restraint by a people, results in their undoing and destruction. There is nothing to prevent such a stupendous disaster. Laws are powerless to prevent it. Education will not avail. New inventions and discoveries will not do it. The people that cast off restraint as a consequence of shutting their eyes to the visions which God vouchsafes to them, sooner or later perish out of the earth. Their tragic doom is sealed and there is nothing in heaven or upon earth to

avert it.

It is significant that as men peer into America's future, a grave apprehensive look steals into their faces. There are those who soberly shake their heads and solemnly declare that we have serious times ahead of us, times that are big with possibilities of tragic disasters. There are others who are openly and avowedly pessimistic, who actually affirm that our posterity will look back upon the Nineteenth century as America's Golden Age. Everywhere a soberer note is being sounded. Those who are unconquerably optimistic are less vociferous in their celebrations of the glorious destiny which awaits the American nation. It is clear that it is beginning to dawn upon increasing numbers of discerning thoughtful people that something more is needed in America than amended constitutions and additional laws, a new system of education or a new arrangement of our economic activities. They are beginning to realize that the American people must learn the art of self-restraint. Alfred Noyes, the English poet, in a lately published article, entitled "Acceptances" says: "It is surely a time for a chiv-

alrous revolt, against this conventional unconventionality, this ritual of irreverence, this dogmatic lawlessness, this extraordinary idea of theirs, that they are all lonely and glorious 'rebels.' The lonely rebels are not to be found among the crowds of self-styled rebels who drift before every wind of opinion. The real rebels in the great and honorable sense are to be found accepting the gifts of their fathers and sometimes not without a need for courage, kneeling to their fathers' God." Weighty and timely words! A generation of real rebels is needed to summon the world back to reason and moderation, to usher in the era of the golden mean. The hour has struck for men to return, as never before, to the visions which they have lost, to the end, that coming under their spell, they may be constrained to the practice of self control. A long, steady gaze upon the face of the holy, loving God is what is needed to stay us in our rush after the things which perish with the using. A vision of man in his marvelous possibilities, in his Godlike grandeur is needed to hold us back from our cruel exploitation of the weak and helpless. A vision of the righteous order of

the world is needed to hearten us in the pursuit of the good and the true.

With all our marvelous advance in ideas and achievements, we have not gotten beyond the need of these transcendent visions. A new day will dawn when our eyes shall once more drink in their splendor. Thus and thus only shall we be restrained from those excesses which fill the world with strife and suffering, and which bring upon those committing them inevitable ruin and destruction. The new day when men shall no more strive against one another for wealth and power, but shall work together for the common ends which dignify and ennoble all who wear the human face, waits for a generation whose glory lies not in dazzling mechanical inventions and daring industrial achievements, but in the mighty visions which it beholds, of God, the holy loving Father, of man, made in His image and destined to eternal fellowship with Him, and of the righteous order of the world which insures the final overthrow of evil and the triumph of the good.

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